



The Répentance of Robert Greene Maister of Artes.

Wherein by himselfe is laid open his loose life,
with the manner of his death.



AT LONDON,
Printed for Cutbert Burbie, and are to be sold at
the middle shop in the Poultry, vnder
Saint Mildreds Church.

1592.

Malone 575*

The Repentance
of Oliver Cromwell
of Atonement

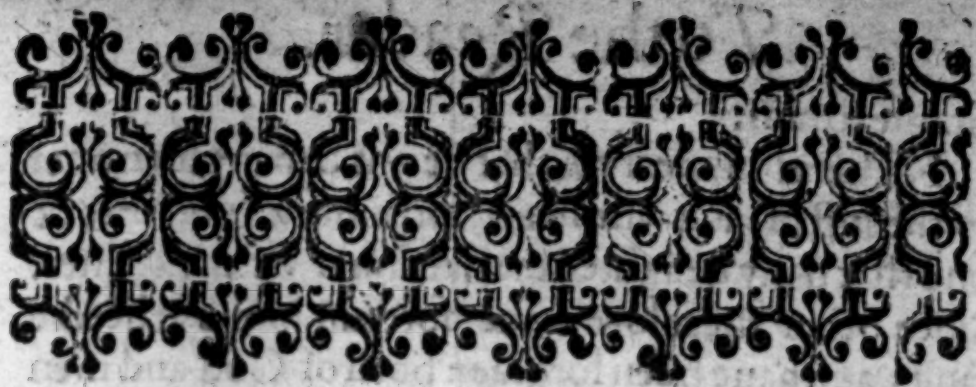
With a Preface by the Rev. John
Wesley, M. A. of the University of Oxford



AT LONDON

Printed for C. and J. Smith, and sold by
the middle shop in the Strand, and
St. Martin's Church

1724



The Printer to the Gentlemen Readers.



Entlemen, I know you ar not vnacquaint-
ted with the death of *Robert Greene*,
whose pen in his life time pleased you as
well on the Stage, as in the Stationers
shops: And to speake truth, although his
loose life was odious to God and offensiue to men, yet
forasmuch as at his last end he found it most grieuous
to himselfe (as appeareth by this his repentant dis-
course) I doubt not but he shall for the same deserue
fauour both of God and men. And considering Gen-
tlemen that *Venus* hath her charmes to inchaunt; that
Fancie is a Sorceresse bewitching the Senses, and fol-
lie the onely enemy to all vertuous actions. And foras-
much as the purest glasse is the most bricke, the finest
Lawne the soonest staine, the highest Oake most sub-
iect to the wind, and the quickest wit the more easily
woone to folly: I doubt not but you will with regarde
forget his follies, and like to the Bee gather honey out
of the good counsels of him, who was wise, learned
and pollicke, had not his lasciuious life withdrawen
him from those studies which had been far more pro-
fitable

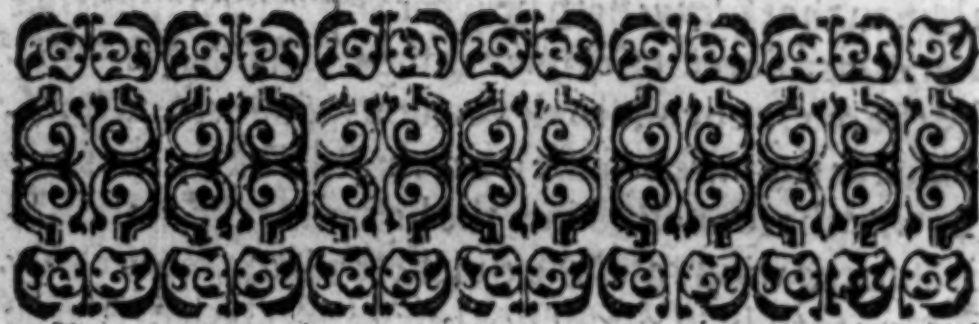
To the Reader.

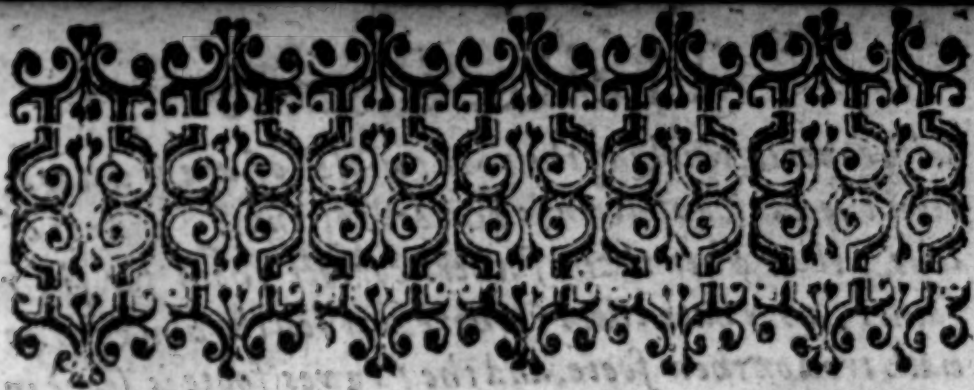
fitable to him.

For herein appeareth that he was a man giuen ouer to the lust of his owne heart, forsaking all godlines & one that daily delighted in all manner of wickednes. Since other therefore haue forerun him in the like faults, and haue been forgiven both of God and men I trust hee shall bee the better accepted, that by the working of Gods holy spirit, returnes with such a resolved Repentance, being a thing acceptable both to God and men.

To conclude, forasmuch as I found this discourse very passionate, and of woonderfull effect to withdraw the wicked from their vngodly waies, I thought good to publish the same: and the rather, for that by his repentance they may as in a glasse see their owne follie, and thereby in time resolute, that it is better to die repentant, than to liue dishonest.

Yours. C.B.





To all the wanton youths of

England: Robert Greene witheth reformation of wilfulnes.



Hen I consider (kinde Cuntrimen) that youth is like to the spring time of mans age readie in the bloome to be nipped with euerie misfortune, and that a yong man is like to a tender plant, apt to be wrested by nurture either to good or euill, as his friendes like good Gardeners shall with care indenuour his education, seeing in the prime of our yeares vice is most ready to creepe in, and that want of experience committeth sundrie wanton desires, I thoght good to lay before you a president of such preindiciall inconueniences, which at the first seeming sweete vnto youth, at the last growe into fruits of bitter repentance: For a yong man led on by selfe will (hauing the raines of libertie in his owne hand) foreseeth not the ruth of follie, but aimeth at present pleasures, for he gines himselfe vp to delight, and thinketh euerie thing good, honest, lawfull and vertuous, that fitteth for the content of his lasciuious humour: hee foreseeth not that such as clime hastily, fall sodainely: that Bees haue stings as well as honie: that vices haue ill ender as well as sweete beginnings: and whereof growes this heedles life, but of selfe.

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selfe conceit, thinking the good counsell of age is dotage: that the aduice of friends proceeds of enuie, and not of loue: that when their fathers correct them for their faults, they hate them: whereas when the blacke Oxe hath trod on their feete, and the Crows foote is seene in their eyes, then toucht with the feeling of their owne follie, they sigh out had I wist, when repentance commeth too late. Or like as waxe is ready to receiue euery newe forme, that is stamped into it, so is youth apt to admit of euery vice that is objected vnto it, and in young yeares wanton desires is cheefely predominate especiallye the two Ringleaders of all other mischiefes, namely pride and whoredome, these are the Syrens that with their enchanting melodies, drawe them on to utter confusion, for after a young man hath suckt in that sinne of pride, hee groweth into contempt, and as he increaseth prowde in his attyre, so he is scornfull in his lookes, and disdaineth the wholsome admonition of his honest freends, whose aduice he supposeth to be doone of malice, and therefore esteemeth his owne waies best, and had rather hazard his life, than to loose an intch of his credit. Pride is like to fier, that will die and goe out if it bee not maintained with fewell, and yet lay on neuer so bigge logges, it consumes them all to ashes, so pride craues maintenance, or els it will fade: and had a young man neuer so great reuenuer, pride at last will reduce it to begger you, for it is such a sinne, as once got into the boane it will step into the flesh, he that once setteth in his brauerie: if he haue no meanes to maintaine it, it will leaue no bad course of life vnattempted, but hee will haue corners to uphold his follie. Heereof growes coossenages, thefts, murthers, and a thousand other pettie mischiefes, and causes many pro-
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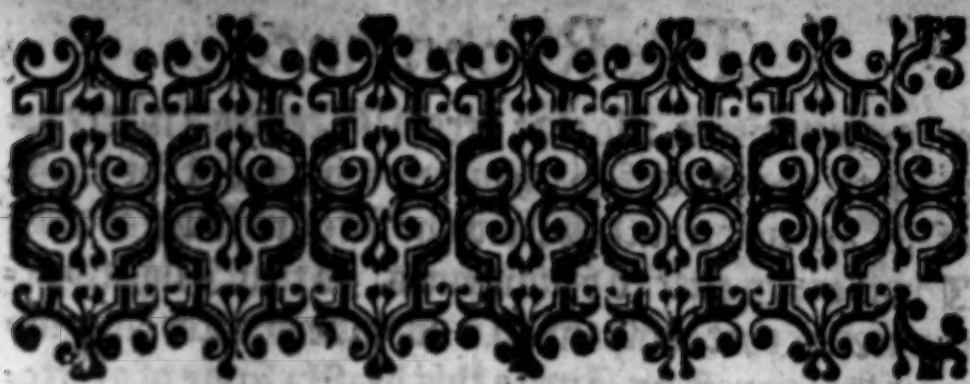
of Robert Greene.

per persons to bee trust up at the gallows, purchasing thereby infamy to themselves, and hart breaking sorrow to their friends and parents for ever.

Companion to this vice, is lust and lecherie, which is the viper, whose venome is incurable, and the onely sinne that in this life leadeth vnto shame, and after death vnto hell fire: for he that giueth himselfe ouer to harlots, selleth his soule to destruction, and maketh his bodie subiect to all incurable diseases. These two vices do not onlie waste a mans substance, but also consumeth his bodie and soule, and maketh him attempt to do any mischiese for his maintenance therein. If happely the young man hath any grace, and is loth to take any unlawfull wayes, the ordinary course of his copesmates, is straight to call him coward, and cast him out of their fauour, or els by sweete perswasions and flattering vvordes, make him forsake God and all good meanes of life vvhatsoeuer: this is the manner, life, and course of such as vvill not listen to the graue aduice of their parents, but seeke thereby to bring their graie haire vvith greefe vnto theyr graues.

This ensuing discourse, gentle Reader, dooth lay open the graceles endenours of my selfe, vvho although I vv ere for a long time giuen ouer to the lust of my ovvn hart, yet in the end, Gods grace did so fauourable worke in me, that I trust heerein thou shalt perceiue my true and unfained repentance. Accept it in good part, and if it may profit anie I haue my desire.

Farewell, R. G.



The Repentance

of Robert Greene, Maister of Arts.



As there is no steele so stiffe, but the stamp will pierce; no flint so harde, but the drops of raine will hollowe: so there is no heart so voide of grace, or giuen ouer to wilfull follie, but the mercifull fauour of God can mollifie. An instance of the like chaunced to my selfe, being a man wholly addicted to all gracelesse inuenozs, giuen from my youth to wantonnes, brought vp in riot who as I grew in yeaeres, so I waxed more ripe in vngodlines, that I was the mirrour of mischiefe, and the very patterne of all preiudiciall actions: for I neither had care to take any good course of life, nor yet to listen to the friendly perswasions of my parents. I seemed as one of no religion, but rather as a meere Atheist, contemning the holy precepts vttered by any learned preacher: I would smile at such as would frequent the Church, or such place of godly exercise, & would scoffe at any that would checke mee with any wholesome or
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good admonition : so that herein I seemed a meere reprobate, the child of Sathan, one wipt out of the booke of life, and as an outcast from the face and fauor of God, I was giuen ouer to drunkennes, so that I lightly accounted of that company that would not intertaine my inordinate quaffing. And to this beastly sinne of gluttonie, I added that detestable vice of swearing, taking a felicitie in blaspheming & prophaning the name of God, confirming nothing idely but with such solemne oths, that it amazed euen my companions to heare mee. And that I might seeme to heape one sinne vpon another, I was so rooted therein, that whatsoeuer I got, I stil consumed the same in drunkennes.

Living thus a long time, God (who suffereth sinners to heape coles of fire vpon their owne heads, and to be fed fat with sinne against the day of vengeance) suffered me to go forward in my loose life : many warninges I had to draw me from my detestable kind of life, and diuers crosses to contrary my actions: but all in vaine, for though I were sundry times afflicted with many foule and greenous diseases, and thereby scourged with the rod of Gods wrath, yet when by the great labor & friendship of sundry honest persons, they had (though to their great charges) sought & procured my recovery, I did with the Dog Redire in vomitum, I went again with the Sow to wallow in the mire, and fell to my former follies as frankly, as if I had not tasted any sort of want, or neuer been scourged for them. *Consuetudo peccandi tollit sensum peccati*; my daily custome in sinne had cleane taken away the feeling of my sinne : for I was so giuen to these vices aforesaide, that I counted them rather veniall scapes & faults of nature, than any great
and

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And greuous offences: neither did I care for death, but held it onely as the end of life. For comming one day into Aldersgate street to a welwillers house of mine, hee with other of his friendes perswaded mee to leaue my bad course of life, which at length would bring mee to vtter destruction, whereupon I scoffingly made them this answer. Tush, what better is he that dies in his bed than he that endes his life at Tyburne, all owe God a death: if I may haue my desire while I liue, I am satisfied, let me shift after death as I may. My friends hearing these words, greatly greued at my gracelesse resolution, made this reply: If you feare not death in this world, nor the paines of the body in this life, yet doubt the second death, & the losse of your soule, which without hearty repentance must rest in hell fire for euer and euer.

Hell (quoth I) what talke you of hell to me: I know if I once come there, I shal haue the company of better men than my selfe, I shal also meete with some madde knaues in that place, & so long as I shall not sit there alone, my care is the lesse. But you are mad folks (quoth I) for if I feared the Iudges of the bench no more than I dread the iudgements of God, I would before I slept diue into one Carles bagges or other, and make merrie with the shelles I found in them so long as they would last. And though some in this company were Fryers of mine owne fraternitie to whom I spake the wordes: yet were they so amazed at my prophane speeches, that they witht themselves forth of my company. Whereby appeareth, that my continuall delight was in sinne, and that I made my selfe drunke with the dregges of mischiefe. But beeing departed thence vnto my lodging,

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and now grown to the full, I was checked by the mightie hand of God: for Sicknes (the messenger of death) attached me, and tolde me my time was but short, and that I had not long to live: whereupon I was vered in mind, and grew very heauy. As thus I sate solennly thinking of my end, and feeling my selfe ware sicker and sicker, I fell into a great passion, and was wonderfully perplered, yet no way discovered my agony, but sate still calling to mind the lewdnes of my former life: at what time sodainly taking the booke of Resolution in my hand, I light vpon a chapter therein, which discovered vnto mee the miserable state of the reprobate, what Hell was, what the worne of Conscience was, what tormentes there was appointed for the damned foules, what vnspcakable miseries, what vnquenchable flames, what intollerable agonies, what incomprehensible griefs; that there was nothing but feare, horrour, beration of mind, depriuation from the sight and fauour of God, weeping and gnashing of teeth, and that al those tortures were not terminated or dated within any compasse of yeares, but euerlasting world without end; concluding all in this of the Psalmes: *Ab inferis nulla est redemptio.*

After that I had with deepe consideration pondered vpon these points, such a terrour stroke into my conscience, that for very anguish of minde my teeth did beate in my head, my lookes wared pale and wan, and fetching a great sigh, I cried vnto God, and said: If all this be true, oh what shall become of me? If the rewarde of sinne be death and hell, how many deaths and hels do I deserue, that haue beene a most miserable sinner? If damnation be the meed for wickednes, then am I damned,

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ned: for in all the world there neuer liued a man of worse
fer life. Oh what shall I doe: I cannot call to God for
mercie; for my faultes are beyond the compasse of his
fauour: the punishment of the body hath an ende by
death, but the paines of the soule by death are made e-
uerlasting. Then what a miserable case am I in if I
die: yet if my death might redeeme my offences, & wash
away my sinnes, oh might I suffer euery day twentie
deathes while seuen yeares lasteth, it were nothing: but
when I shall end a contempt to the world, I shall enjoy
the disdain of men, the displeasure of God, & my soule
(that immortall creature) shall euerlastingly bee dam-
ned: Oh woe is mee, why doe I liue: nay rather why
was I borne: Cursed be the day wherein I was born,
and haplesse be the breasts that gaue me sucke. Why did
God create me to bee a vessell of wrath: Why did hee
breath life into me, thus to make me a lost sheepe: Oh I
feelee a hell already in my conscience, the number of my
sinnes do muster befoze my eies, the poore mens plaints
that I haue wronged, cries out in mine eares and saith,
Robin Greene thou art damned; nay, the iustice of God
tels mee I cannot bee saued. Now I do remember
(though too late) that I haue read in the Scriptures,
how neither adulterers, swearers, theeuers, nor murder-
ers shall inherite the kingdome of heauen. What hope
then can I haue of any grace, when (giuen ouer from
all grace) I exceeded all other in these kinde of sinnes:
If thus vpon earth and aliue I feelee a hell, oh what a
thing is that hell, where my soule shall euerlastingly
liue in torments. I am taught by the scripture to pray;
but to whom shoulde I pray: to him that I haue blas-
phemed, to him that I haue contemned and despised,
whose

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whose name I haue taken in vaine: No, no, I am in a hell. Oh that my last gaspe were come, that I might be with Judas or Cain, for their place is better than mine; or that I might haue power with these hands to vnlöse my soule from this wretched carcasse, that hath imprisoned so many wicked villainies within it. Oh I haue sinned, not against the Father, nor against the Sonne, but against the holy Ghost: for I presumed vpon grace, and when the spirit of God cried in my mind & thoght, and said, drunkennes is a vice, whozedome is a vice; I carelessly (in contempt) resisted this motion, and as it were in a bzaunery, committed these sinnes with greedines. Oh now I shall crie with Diues to haue one drop of water for my tongue, but shall not be heard: I haue sinned against my owne soule, and therefore shalbe cast into vtter darknesse: and further I shall not come till I haue paid the vtermoſt farthing, which I shal neuer be able to satistie. Oh happy are you that feelee the sparks of Gods fauour in your hearts, happy are you that haue hope in the passion of Christ, happy are you that beleue that God died for you, happy are you that can pray. Oh why doth not God shew the like mercie vnto mee? The reason is, because in all my life I neuer did any good. I alwaies glozied in sinne, and despised them that imbraced vertue. God is iust, and cannot pardon my offences; and therefore I would I were out of this earthly hell, so I were in that second hell, that my soule might suffer tormentes: for now I am vexed both in soule and bodie.

In this despairing humoz, searching further into the said Booke of Resolution, I found a place that greatly did comfort mee, & laid before me the promises of Gods mer-

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mercie, shewing mee that although the Justice of God was great to punish sinners, yet his mercie did exceede his works: and though my faults were as red as skarlet, yet waish with his bloud, they shoulde bee made as white as snow: therein was laid before mine eyes, that David (who was called a man after his owne heart) did both commit adultery, and sealde it with murther: yet when hee did repent, God heard him, and admitted him to his fauour. Therin was laid before me the obstinate sinne of Peter, that not onely denied his Maister Christ, but also forswore himselfe: yet so soone as hee shed tears, and did hartily repent him, his offences were pardoned. Therein was laid open the theefe that had liued licentiouly, and had scarce in all his life done one good deed, and yet hee was saued by hope in the mercies of God. Therein was also laide open how the seueritie of the Law was mittigated with the sweet and comfortable promises of the Gospell, insomuch that I began to be somewhat pacified, & a little quieted in mind, taking great ioy and comfort in the pithie perswasions and promises of Gods mercie alleadged in that Booke. And yet I was not presently resolved in my conscience, that God would deale so fauorably with me, for that stil the multitude of my sinnes presented me with his Justice: and would therefore reason thus with my selfe. Why, those men (before mentioned) were elected and predestinated to be chosen vessels of Gods glory, & therefore though they did fal, yet they rose againe, & did shew it in time, with some other fruits of their election. But contrariwise, I (the most wicked of all men) was euen brought vp from my swadling clouts in wickednes, my infancy was sin, & my riper age increast in wickednes; I
cooke.

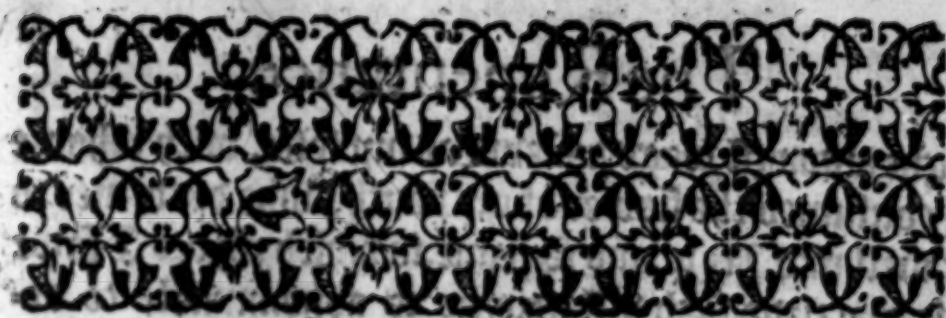
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tooke no pleasure but in ill, neither was my minde sette vpon any thing but vpon the spoyle: then seeing all my life was lead in lewdnes, and I neuer but once felt any remorse of conscience, how can God pardon mee, that repent rather for feare than for loue? Yet calling vnto mind the words of Esay, that at what time soeuer a sinner doth repent him from the bottome of his heart, the Lord would wipe away all his wickednes out of his remembrance.

note Thus beeing at a battaile betweene the spirite and the flesh, I beganne to feelee a greater comfort in my mind, so that I did teares confesse and acknowledge, that although I was a most miserable sinner, yet the anguish that Christ suffered on the Crosse, was able to purge and cleanse me from all my offences: so that taking hold with faith vpon the promises of the Gospell, I wared strong in spirite, and became able to resist and withstand all the desperate attempts that Satan had giuen before to my weake and feeble conscience. When thus I had consideratly thought on the wretchednes of my life, and therewithall looked into the vncertainty of death, I thought good to write a short discourse of my the same, which I haue ioyned to this treatise, containing as followeth.

The





The life and death of Robert Greene Maister of Artes.



Neede not make long discourse of my parentes, who for their grauitie and honest life is well knowne and esteemed amongst their neighbors; namely, in the Cittie of Norwitch, where I was bred and borne. But as out of one selfe same clod of clay there sprouts both stinking weeds and delightfull flowers: so from honest parentes often grow most dishonest children; for my Father had care to haue mee in my Non-age brought vp at schoole, that I might through the studie of good letters grow to be a frend to my self, a profitable member to the common-welch, and a comfort to him in his age. But as early pricks the tree that will proue a thorne: so euen in my first yeares I began to followe the filchines of mine owne desires, and neyther to listen to the wholesome aduerttsments of my parentes, nor bee rulde by the carefull correction of my Maister. For being at the Uniuersitie of Cambridge, I
light

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right amongst wags as lewd as my selfe, with whome
I consumed the flower of my youth, who drew mee to
travell into Italy, and Spaine, in which places I sawe
and practizd such villaine as is abhominable to de-
clare. Thus by their counsaile I sought to furnish my
selfe with coine, which I procured by cunning sleights
from my Father and my friends, and my Mother pam-
pered me so long, and secretly helped mee to the oyle of
Angels, that I grew thereby prone to all mischief: so
that beeing then conversant with notable Braggarts,
boon companions and ordinary spend-thrifts, that prac-
tized sundry superficiall studies, I became as a Sien
grafted into the same stocke, whereby I did absolutely
participate of their nature and qualities. At my return
into England, I rustled out in my silks, in the habit of
Malcontent, and seemed so discontent, that no place
would please me to abide in, nor no vocation cause mee
to stay my selfe in: but after I had by degrees proce-
ded Maister of Arts, I left the Uniuersitie and away to
London, where (after I had continued some short time,
and giuen my self out of credit with sundry of my friends)
I became an Author of Playes, and a penner of Loue
Pamphlets, so that I soone grew famous in that quali-
tie, that who so for that trade growne so ordinary about
London as Robin Greene. Yong yet in yeates, though
olde in wickednes, I began to resolute that there was
nothing bad, that was profitable: whereupon I grew
so rooted in all mischief, that I had as great a delight
in wickednesse, as sundry hath in godlinesse: and as
much felicitie I tooke in villainy, as others had in
honestie.

Thus was the libertie I got in my youth, the cause
of

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of my licentious living in my age, and being the first
steppes to hell, I find it now the first let from heauen.

But I would wish all my native Countrymen, that
reade this my repentaunce; First to feare God in their
whole life, which I neuer did: Secondly, to obey their
Parents, and to listen vnto the wholesome counsaile of
their Elders: so shall their dayes be multiplied vpon
them heere on earth, and inherite the crowne of glorie
in the kingdome of heauen. I exhort them also to leaue
the company of lewd and ill liuers: for conuersing with
such Copes-mates, drawes them into sundry dangerous
inconueniences: nor lette them haunt the company of
harlots, whose throates are as smooth as oyle, but their
feet lead the steps vnto death and destruction: for they
like Syrens with their sweete inchaunting notes, soo-
thed me vp in all kind of vngodlines.

Oh take heede of Harlots (I wish you the vnbri-
dled yowth of England) for they are the Basiliskes that kill
with their eyes; they are the Syrens that assure with
their sweete lookes; and they leade their fauozers vnto
their destruction, as a sheepe is lead vnto the slaugh-
ter.

From whoredome I grew to drunkennes, from drun-
kennes to swearing and blaspheming the name of God,
hereof grew quarrels, frayes, and continual controuer-
sies, which are now as wormes in my conscience gnaw-
ing incessantly. And did I not through hearty repen-
taunce take hold of Gods mercies, euen these detestable
sinnes woulde drench me downe into the damnable pit
of destruction; for Stipendium peccati mors.

Oh knowe (good Countrymen) that the horrible sins
and intollerable blasphemie I haue vsed against the
Date

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Maieſtie of God, is a blocke in my conſcience, and that ſo heauy that there were no way with me but deſperati- on, if the hope of Chriſts death and paſſion did not helpe to eaſe mee of ſo intollerable and heauie a burthen.

I haue long with the deafe Adder ſtopt mine eares againſt the voice of Gods Miniſters, yea my heart was hardened with Pharaos againſt all the motions that the ſpirit of God did at any time worke in my mind, to turn me from my deteſtable kind of liuing.

Yet let me confeſſe a trueth, that euen once, and yet but once, I felt a feare and horrow in my conſcience, & then the terrour of Gods iudgementes did manifeſtly teach me that my life was bad, that by ſinne I deſerued damnation, and that ſuch was the greatnes of my ſinne, that I deſerued no redemption. And this inward moti- on I receiued in Saint Andrews Church in the Citie of Norwich, at a Lecture or Sermon then preached by a godly learned man, whole doctrine, and the manner of whole teaching, I liked wonderfull well: yea (in my conſcience) ſuch was his ſinglenes of hart, and zeale in his doctrine, that hee might haue conuerted the moſt monſter of the world.

Well, at that time, whoſoeuer was worſt, I knewe my ſelfe as bad as he: for being new come from Italy, (where I learned all the villanies vnder the heauens) I was drowned in pride, whooredome was my daily exer- ciſe, and gluttony with drunkenneſſe was my onely de- light.

At this Sermon the terrour of Gods iudgementes did manifeſtly teach me, that my exerciſes were damna- ble, and that I ſhould bee wippte out of the booke of life, if I did not ſpeedily repent my loſenes of life, and re- forme

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forme my misdeemeanors.

At this Sermon the said learned man (who doubtles was the child of God) did beate downe sinne in such pit-
tie and perswasive manner, that I began to call vnto
mind the danger of my soule, and the prejudice that at
length would befall mee for those grosse sinnes which
with greedines I daily committed: in so much as sigh-
ing I said in my selfe, Lord haue mercie vpon mee, and
send me grace to amend and become a new man.

But this good motion lasted not long in mee; for no
sooner had I met with my copesmates, but seeing me in
such a solemnne humour, they demanded the cause of my
sadnes: to whom when I had discovered that I sorrow-
ed for my wickednesse of life, and that the Preachers
wordes had taken a deepe impression in my conscience,
they fell vpon me in ieaisting manner, calling me Pur-
tane and Presizian, and wished I might haue a Pulpit,
with such other scoffing tearmes, that by their foolish
perswasion the good and wholesome lesson I had lear-
ned went quite out of my remembrance: so that I fel a-
gaine with the Dog to my olde vomit, and put my wic-
ked life in practise, and that so thoroughly as euer I did
before.

Thus alchough God sent his holy spirit to call mee,
and though I heard him, yet I regarded it no longer
than the present time, when sodainly forsaking it, I
went forward obstinately in my misse. Neuerthelesse
soone after I married a Gentlemans daughter of good
account, with whom I liued for a while: but forasmuch
as she would perswade me from my wilfull wickednes,
after I had a child by her, I cast her off, hauing spent vpon
the marriage money which I obtained by her.

The Repentance

Then left I her at six or seuen, who went into Lincolneshire, and I to London: where in short space I fell into fauor with such as were of honorable and good calling. But heere note, that though I knew how to get a friend, yet I had not the gift or reason how to keepe a friend: for hee that was my dearest friend, I would be sure so to behaue my selfe towards him, that he shoulde euer after professe to bee my viter enemye, or else vowe neuer after to come in my company.

Thus my misdemeanors (too many to bee recited) caused the most part of those so much to despise me, that in the end I became friendles, except it were in a few Alehouses, who commonly for my inordinate expences would make much of me, until I were on the score, far more than euer I meant to pay by twenty nobles thick. After I had wholly betaken me to the penning of plaies (which was my continuall exercise) I was so far from calling vpon God, that I sildome thought on God, but tooke such delight in swearing and blaspheming the name of God, that none could thinke otherwise of mee, than that I was the child of perdition.

These vanities and other trifling Pamphlets I penned of Loue, and vaine fantasies was my chiefest stay of liuing, and for those my vaine discourses, I was beloued of the more vainer sort of people, who beeing my continuall companions, came still to my lodging, and there would continue quaffing, carowling, and surfeiting with me all the day long.

But I thanke God, that hee put it in my head, to lay open the most horrible coosenages of the common Conny-catchers, Cooseners, and Crosse-biters, which I haue indifferently handled in those my seuerall discourses

of Robert Greene.

8

ses already imprinted. And my trust is, that those discourses will doe great good, and bee very beneficiall to the Common-wealth of England.

But oh my deare Wife, whose company and sight I haue refrained these five yeares: I aske God and thee forgiveness for so greatly wronging thee, of whome I seldome or neuer thought untill now: Pardon mee (I pray thee) where soeuer thou art, and God forgive mee all my offences.

And now to you all that liue and reuell in such wickednesse as I haue done, to you I write, and in Gods name with you to looke to your selues, and to reforme your selues for the safegard of your owne soules: dissemble not with God, but seeke grace at his handes, hee hath promist it, and he will performe it.

God doth sundry times deferre his punishment vnto those that runne a wicked race; but *Quod deterius non aufertur*, that which is deferred is not quitted, a day of reckoning will come, when the Lord will say; Come giue account of thy Stewardship. What God determineth, man cannot preuent: he that binds two times together, cannot go unpunisht in the one: so long the Pot goeth to the Pit, that at last it comes broken home.

Therefore (all my good friends) hope not in money, nor in friends, in fauours, in kindred, they are all vncertaine, and they are furthest off, when men thinke them most nigh. Oh were I now to begin the flower of my youth, were I now in the prime of my yeares, how far would I bee from my former follies: what a reformed course of life would I take: but it is too late; onely now the comfortable mercies of the Lord is left me to hope in.

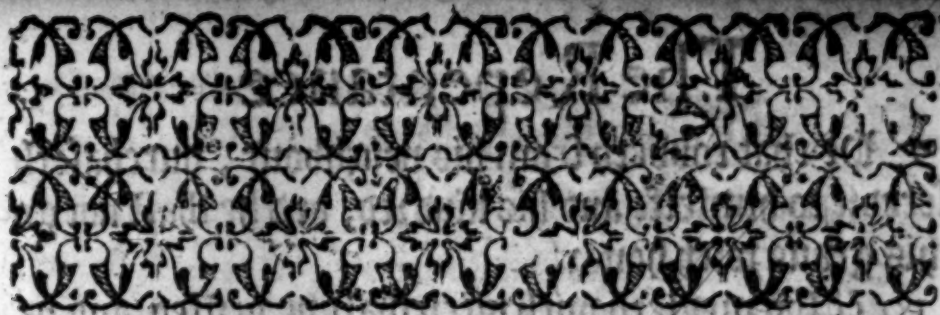
A.

The Repentance

It is bootlesse for me to make any long discourse to such as are gracelesse as I haue beene, all wholesome warninges are odious vnto them, for they with the spider sucke poison out of the most pretious flowers, & to such as God hath in his secreete councell elected, fewe words will suffice. But howsoever my life hath beene, let my repentant ende be a generall example to all the youth in England to obey their parentes, to flie whoredome, drunkennes, swearing, blaspheming, contempt of the word, and such grieuous and grosse sinnes, least they bring their parents heads with sorrow to their graues, and least (with mee) they be a blemish to their kindred, and to their posteritie for euer.

Thus may you see how God hath secreete to himselfe the times of calling, and when hee will haue them into his vineyard, some hee calles in the morning, some at noone, and some in the euening, and yet hath the last his wages as well as the first: For as his iudgements are inscrutable, so are his mercies incomprehensible. And therefore let all men learne these two lessons; not to despaire, because God may worke in them through his spirit at the last houre; nor to presume, least God giue them ouer for their presumption, and deny them repentance, and so they die impenitent: which finalis impenitentia is a manifest sinne against the holy Ghost.

To this doth that golden sentence of S. Augustine allude, which hee speaketh of the theefe hanging on the Crosse. There was (saith hee) one theefe saued and no more, therefore presume not; and there was one saued, and therefore despaire not. And to conclude, take these caueats hereafter following.



Certaine Caviats sent by Ro-

bert Greene to a frend of his (as a farewell.)

written with his owne hande.

The feare of the Lord is the beginning of wis-
dome: therefore serue God, least he suffer thee
to be lead into temptation.

2 Despise neither his worde nor his Ma-
nister: for he that heareth not can haue no faith, & with-
out faith no man can be saued.

3 Obey thy Prince: for he that listeth his hande a-
gainst the Lords anointed, shall be like vnto a withered
plant.

4 Despise not the counsaile of thy Father, nor the
wholesome admonition of thy mother: for he that liste-
neth not to their lessons, shall be cut off in his youth.

5 Spend the prime of thy yeares in vertue: so dost
thou lay an earnest pemie of honorable age.

6 Flee the sweetnes of the grape: for a man that is
giuen to much wine shall neuer be rich.

7 Take not the name of God in vaine: for then thou
shalt not bee guiltlesse, nor shall the curse of God come
neare thy house.

8 A man that delights in harlots shall heape sinne
vpon his soule: he shall be an open shame in the streets,
and his place shall not be knowne.

The Repentance

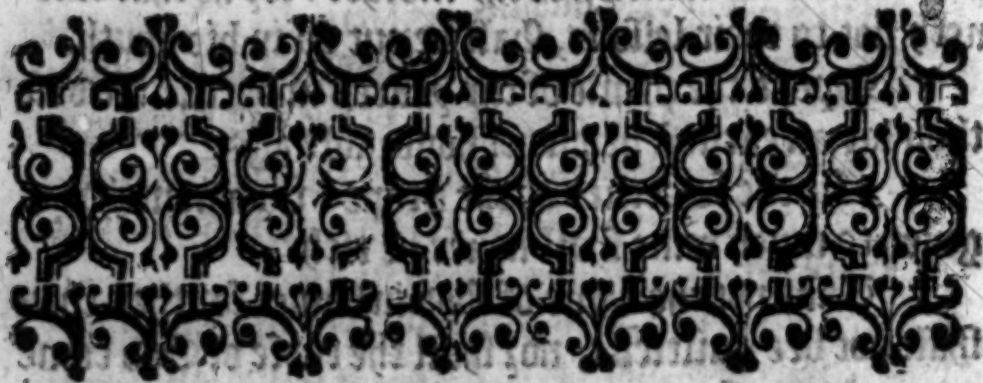
9 He that robbeth from his neighbour, purchaseth discredit to himselfe and his kindred, and he shall not go to his graue with honor.

10 Who medleth with pitch shall be defiled, and he that eateth the bread of Robbers, fatneth himselfe against the day of vengeance.

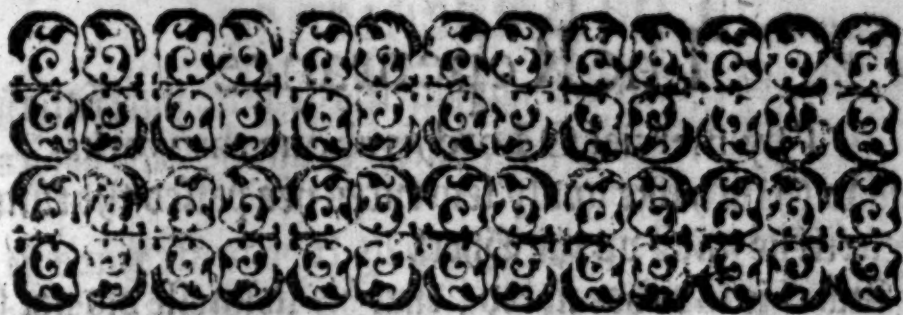
11 Giue not thy youth ouer to the Deuill, neyther bow the dregs of thy olde age vnto God; for a repentant mind commeth from God.

12 Remember thy end, and thou shalt neuer doe amisse, and let the law of the Lord be a lanthorne to thy feete: so shall thy pathes bee aright, and thou die with honour.

Robert Greene.



The



The manner of the death and last end of *Robert
Greene* Maister of Artes.



After that he had pend the former discourse (then lying sore sicke of a surtet which hee had taken with drinking) hee continued most patient and penitent, yea, he did with teares forsake the world, renounced swearing, and desired forgiveness of God and the worlde for all his offences: so that during all the time of his sickness (which was about a moneths space) hee was neuer heard to swear, raue, or blasphemc the name of God as he was accustomed to do before that time, which greatly comforted his welwillers, to see how mightily the grace of God did worke in him.

He confessed himselfe that he was neuer heart sicke, but said that al his paine was in his belly. And although he continually scowred, yet still his belly sweld, and neuer left swelling upward, untill it sweld him at the hart and in his face.

During the whole time of his sickness, he continually called vpon God, and recited these sentences following:

O Lord forgiue me my manifold offences.

O Lord haue mercie vpon me.

O Lord forgiue me my secret finnes, and in thy mercie (Lord) pardon them all.

D 2

Thy

The Repentance

Thy mercie (O Lord) is aboue thy works.
And with such like goodly sentences hee passed the time,
euen till he gaue vp the Ghost.

And this is to bee noted, that his sicknesse did not so
greatly weaken him, but that he walked to his chaire &
backe againe the night before he departed, and then (be-
ing feeble) laying him downe on his bed, about nine of
the clocke at night, a friend of his tolde him, that his
Wife had sent him commendations, and that shee was
in good health: whereat hee greatly reioiced, confessed
that he had mightily wronged her, and wished that hee
might see her before he departed. Whereupon (feeling
his time was but short, hee tooke pen and inke, & wrote
her a Letter to this effect.

Sweet Wife, as euer there was any good will or
friendship betweene thee and mee, see this bea-
rer (my Host) satisfied of his debt, I owe him tenne
pound, and but for him I had perished in the streetes.
Forget and forgiue my wronges done vnto thee, and
Almighty God haue mercie on my soule. Fare-
well till we meet in heauen, for on earth
thou shalt neuer see me more.

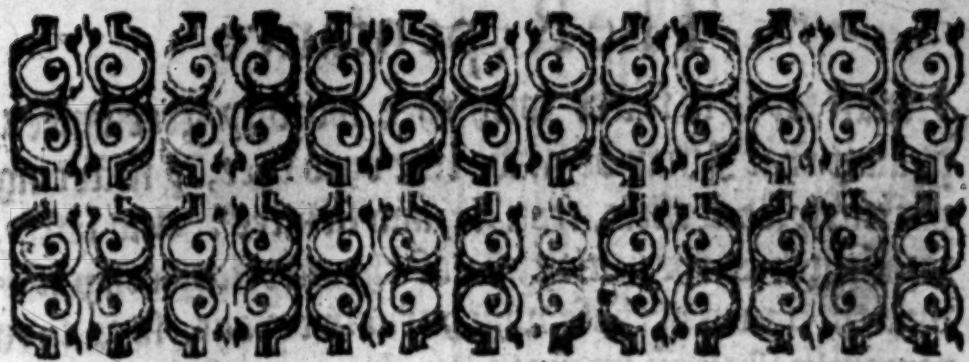
This 2. of September.

1592.

Written by thy dying Husband

Robert Greene.

Greene



Greenes Prayer in the time of
his sicknesse.

O Lord Iesus Christ my Sauour and redeemer, I humbly beseech thee to looke downe from heauen vpon mee (thy seru-
uant that am grieued with thy spirite
that I may patiently endure to the end
thy rod of chastisement: And forasmuch
as thou art Lorde of life and death, as also of strength
health, age, weakenes, and sicknes, I do therefore who-
ly submit my selfe vnto thee, to bee dealt withall accor-
ding to thy holy will and pleasure. And seeing O mer-
cifull Iesu, that my sinnes are innumerable like vnto
the sandes of the sea, and that I haue so often offended
thee that I haue worthely deserued death and vtter
damnation, I humbly pray thee to deale with me accor-
ding to thy gracious mercie and not agreeable to my
wicked deserts. And graunt that I may (O Lorde)
through thy spirite with patience, suffer and beare this
Crosse, which thou hast worthily laid vppon mee: not-
withstanding how greuous soeuer the burthen thereof
be, that my faith may be found laudable and glorious in
thy sight, to the increase of thy glory, & my everlasting
felicite. For euen thou (O Lord) most sweete Sauio-
r didst first suffer paine before thou wert crucified: Since
therefore O meeke Lambe of God that my way to e-
ternall

The Repentance

ternall ioy is to suffer with thee worldly greeuances,
graunt that I may be made like vnto thee, by suffering
patiently, aduersitie, trouble, and sicknes. And lastly,
forasmuch as the multitude of thy mercies doth put a-
way the finnes of those which truely repent, so as thou
remembrest them no more, open the eye of thy mercie,
and behold me a most miserable and wretched sinner,
who for the same doth most earnestly desire pardon and
forgiuenes. Renew (O Lorde) in mee, whatsoeuer hath
beene decayed by the fraudulent mallice of Sathan, or
my owne carnall wilfulnes: receiue me (O Lord) into
thy fauour, consider of my contrition, and gather vp my
teares into thy heauenly habitation: and seeing (O
Lorde) my whole trust and confidence is onely in thy
mercie, blot out my offences, and tread them vnder

feet, so as they may not be a witnesse against

me at the day of wrath. Grant this O

Lord, I humbly beseech thee,
for thy mercies sake.

Amen.

FINIS.



2
Mamillia.

*A Mirrour or looking-
glasse for the Ladies of
Englande.*

Wherein is disciphered, howe Gen-
tlemen vnder the perfect substaunce of
pure loue, are oft inueigled with the
*shadowe of lewde lust: and their firme
faith, brought a sleepe by fading
fancie: vntil wit ioyned with
wisedome, doth awake it by
the helpe of reason,*

By Robert Greene Graduate
in Cambridge.



*Imprinted at London for
Thomas Woodcocke.*

1583.

Malone 575^t